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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (JER. 16 : 19).

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RELIGION, TO BE EFFECTIVE, MUST BE IN ACCORDANCE WITH THE PLAN OF SALVATION.

ELDER GUY C. WILSON.

(*Concluded from page 439.*)

It seems also that Jesus himself went out of his way to impress upon the people of his time the reality of the resurrection. On that Sunday morning when the stone was rolled away from the sepulchre and Jesus walked out a resurrected being, Mary, so far as she could see at first, could not distinguish him from the gardener; and when he called her by name she would have embraced him, evidently, but he said: "Touch me not, for I am not yet ascended to my Father." And when he walked along with the two disciples, on their way to Emmaus, these men did not know that they were walking by the side of an immortal being. When the disciples had gathered together in the room in Jerusalem, and the door was closed, the Lord appeared among them, and they were frightened, supposing they were seeing a spirit; but he said: "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." Then, in order to convince them of the reality of the resurrection, he asked if they had something to eat. They brought him a broiled fish and an honeycomb, and he ate in their presence. When Thomas heard he said he would not believe until he had put his fingers into the marks in the Lord's hands and feet, and had thrust his hand into his side. Again the Saviour appeared to his disciples, when Thomas was present, and he said to Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but be-

lieving. And Thomas answered and said, My Lord and my God." Then the Lord said to Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

You remember another time when it seemed that he especially desired to impress this thing upon the people. Peter, who had been a fisherman the main part of his life, said to his brother Andrew, and James and John, the sons of Zebedee: "I go fishing." They said they would go with him. They started out in the even time and fished all night but caught nothing. In the morning, as they were returning, they saw a man standing on the shore, by the side of a fire. When they came near enough he said to them: "Cast the net on the right side of the ship." They did so, and caught so many fishes that they could not pull the net into the ship. John, the beloved disciple, looked at the man standing on the shore, and exclaimed: "It is the Lord." Immediately Peter threw a coat around him and jumped into the sea, in his impetuous hurry to get to the shore. When they arrived, the Lord invited them to dine with him. After impressing upon them the need of feeding his sheep and his lambs, he gave them their commission, telling them to go and preach to the world, but to tarry in Jerusalem until they should be endued with power from on high.

On another occasion, as Jesus stood in the midst of his disciples, he ascended up before their eyes and was received out of their sight. They turned around and saw two men dressed in white apparel, and these men said to the disciples: "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus that hath ascended into heaven shall in like manner descend." Now, after having given all this evidence of his resurrection, to the extent that the denominations were preaching that the resurrection was not a literal thing, they were all wrong.

At one time a ruler of the Jews came to Jesus by night and said: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." Jesus answering said: "Except a man be born again he cannot see the kingdom of God." Nicodemus wanted to know how a man could be born again when he is old, and then Jesus said: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of heaven." When Christ sent his disciples out to preach he said: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Again, when he came to the river Jordan, where John was baptizing, he requested John to baptize him also. When John protested the Lord said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." In the light of all this, when people, representing themselves as followers of the Lord Jesus Christ, say:

"Baptism is not essential to salvation. It matters not what the form of baptism may be; you may be sprinkled; you may have water poured upon you; you may be baptized by immersion: it matters not; baptism is not essential to salvation." they are all wrong. There can be no question about it. If the Master himself had left us in ignorance of these cardinal things it would have been most unfortunate.

ERRONEOUS DOCTRINES.

You will remember that when Jesus was among his disciples mothers came to him and wanted him to bless their little children. His disciples thought he had more important things to do, and were rebuking the mothers and sending them away when Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." On another occasion when his disciples asked him the question: "Lord, who shall be greatest in the kingdom of heaven?" he set before them a little child and said: "Except ye become as a little child, ye cannot enter into the kingdom of heaven." Now, when people professing to be followers of the Master, taught that children who died without being baptized were doomed to a never-ending hell, we cannot wonder that the Lord would say they were wrong. Let me tell you, my brethren and sisters and friends, that millions of people were taught and believed this abominable doctrine; and to such an extreme did some of the churches go that they forbade unbaptized children to be buried in "holy ground." Now, to the extent that these churches were going exactly opposite to the teachings of Christ, when there had not been a single thing in his teaching to justify the thought that children who died in infancy without being baptized were doomed to banishment from the presence of God, they were wrong; there can be no other conclusion.

Further, the Lord said to his disciples: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." And we are told by the Apostle Paul that no man taketh this honor unto himself, but he that is called of God, as was Aaron. That is, those only who are commissioned of God have authority to act in his name. Now, to the extent that the preachers of the various denominations say it is not necessary to be called of God, that it is not necessary to have the authority of the holy priesthood to administer in the ordinances of the Gospel, when the Lord said such things were necessary, we cannot wonder that he should say that such ministers were wrong.

Christ placed in his Church twelve Apostles, at the head of whom he stood; and these Apostles were kept as a quorum after his departure. Paul said: "God hath placed in the Church, first, apostles; secondly, prophets," etc. And in writing to the Ephes-

ians he said that these officers were placed in the church "for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God." Now, when men say that we do not need these officers in the church to-day, to that extent they are wrong.

We all know that at the time the Father and Son appeared to Joseph Smith it was a common tenet of the churches—and they have not outgrown it—that all opportunity for salvation was in this life; that if a man died without believing in Christ, and acknowledging him as his Saviour, he was doomed to never-ending torment. You and I know that at the time of which I speak the idea prevailed that at death men were separated into two classes, some being consigned to everlasting punishment, the others into a place of bliss and happiness, to enjoy the same glory, while the wicked were punished with the same punishment throughout eternity. This certainly is contrary to the teaching of the Master. When he was on earth he made it clear that all men would sometime stand before the judgment bar of God, to be judged according to their works. It is also made plain in the Scriptures that there are three glories, the celestial, the terrestrial, and the telestial, and that as the stars differ one from another in glory, so also is the resurrection of the dead. Now, to the extent that men contradict this fundamental doctrine of the Church, we must say that they are wrong.

Once more, inasmuch as men teach that there is no opportunity for people to hear the Gospel of Christ after death, they are teaching contrary to the doctrine of Christ, and consequently are wrong. I want to call your attention to certain verses in the fifth chapter of the Gospel according to St. John, which read:

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice."

The Apostle Peter clearly understood this, for he tells us in his first epistle that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

And in the next chapter the Apostle says: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Certainly, that was a definitely understood doctrine of the Master, and whereas all the churches, without exception, had

risen up in contradiction of it, and said there can be no preaching to people after they are dead, we have to say, in spite of ourselves, they are all wrong.

MUST STAND BY TRUTH.

My brethren and sisters, these are cardinal principles of the Gospel of Jesus Christ. Our Father has set his hand, through his beloved Son, to save mankind. He has declared: "This is my work and my glory—to bring to pass the immortality and eternal life of man." He has set himself the task of saving the human family, and it is the belief of the Latter-day Saints that the time will come—when we do not know, but that it must come there can be no doubt—when every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of God the Father, when every child of God that has lived upon the earth, from the days of Adam until the culmination of time, who has not committed the unpardonable sin, will be saved in some degree of glory. We are justified in that statement, because men are to be judged according to their works. We must hold, in spite of all our willingness to be tolerant with differences of opinion, to the words of the Master when he said: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." We have to stand like Martin Luther at the Diet at Worms, when he said: "Here I stand. I cannot do otherwise. God help me." We have to stand by the statements of the Master, because, as Doctor Forsythe says: "Ultra-liberalism that would lead us to a real denial of the fundamental principles of the Gospel of Christ is dangerous in the extreme." We, as Latter-day Saints, can do no other than stand by the principles of the Gospel of Jesus Christ, as revealed through the Prophet Joseph Smith. If this brings us into controversy with the world we cannot help it. We must stand by the truth as we understand it, in order to prove our friendship for the world. It is not an act of friendship, when people are wrong and following an untruth, to justify them in that wrong. Consequently we must say to all the world: There is but one Church, the instrument in the hands of God in bringing to the inhabitants of the earth the Gospel of Jesus Christ.

My brethren and sisters, these are glorious truths that have been revealed in this dispensation—that God our eternal Father is a personal Being, that we are created in his image, and that Jesus Christ is, indeed, his Son. We are dogmatic to the limit when we stand for the immortal truth that Jesus Christ is the Son of God. We believe in the principles which he taught, and we believe there is no way of entering into the kingdom of heaven except by the gate or door, as the Scriptures state. Christ is the way, the truth, and the life; and however much we may soothe our consciences by any other thing it will not avail us. We believe in the physical resurrection of Christ; we believe that through his

atonement all children who die before arriving at the age of accountability are saved; we believe the time will come when all people everywhere, either in this mortal existence or in that which is to come, will come to a knowledge of the Gospel of Jesus Christ, or at any rate have an opportunity of hearing the truths by which they shall be judged. We stand for the doctrine that the spirits of men, after they leave their mortal bodies, are susceptible of hearing and understanding the truth; that they carry with them their agency, to receive or reject it, according to their own desire. O, what a glorious Gospel, what wonderful truths have been made known in this the dispensation of the fullness of times! We call upon men everywhere to stop and listen. God bless the world and hasten the time when they may come to a true conception of the Gospel of the Son of God and enter in at the straight gate, I ask in the name of Jesus Christ. Amen.

THE CHARM OF THE COMMONPLACE.

What plainer contradiction in terms can there be than such an expression as "The Charm of the Commonplace?" What charm can it have? It is always the romantic that appeals to us; our passionate desire is to escape from the commonplace; it palls upon us with its dullness and dreariness; it encircles our souls like prison walls; it hedges us in; it cramps our minds; it limits our powers; we crave for the poetry of the ideal.

Yet the truth remains that the commonplace has its charm; those who seek it are wise, those who find it are blessed. But perhaps it can only be felt when the fires of youth have died away; it needs a great act of faith for the young to believe in it at all. Its discovery is one of the compensations of middle age.

Blessed Be Drudgery is the title of a little book I read many years ago. It did not greatly impress me at the time, but I see its force now. If I read it again I should probably agree with every word, and echo every sentiment it contains.

"If only something would happen, even if it were something dreadful," was the passionate expression of a girl who was wearied with the monotonous sameness of her life. She must long since have discovered that it was not the wisest wish she could have uttered. It makes one tremble to think how disastrous the granting of this wish might have proved.

We look back on past eras as we study the romantic novel called History, and distance lends deception as well as enchantment to the view. Looked at from afar they appear picturesque and poetical in comparison with present-day life. Yet the men and women of those times doubtless thought them commonplace, and hankered after the romance that bygone generations had known. Human life is only a drama when it has been played out; then it

gathers a halo round itself which none can see till action has ceased and reflection has begun. Each of us experiences this on a small scale in his own life. As we look back on our past we seem to be enjoying a pleasant dream; yet we are only recalling the commonplace of other days—

"The past will always win
A glory from its being far;
And orb into the perfect star
We saw not, when we moved therein."

In the commonplace of to-day we are creating a romance for to-morrow.

It is well to remember that the commonplace is not so uneventful as it seems. It is the scene of quiet progress; it is the sphere in which great purposes are slowly working themselves out. If only we could see the underlying significance of the commonplace and the end to which it is leading, we should not call it commonplace at all.

The one thing that concerns us is to find our work and do it. Our divinely-given task may have the appearance of being ordinary, but if it is given us from above, it is too sacred to be called commonplace, for it means partnership with God. If only we recognize this, the light of heaven will shine upon our path, and we shall see that that path is leading us to the Holy City. The unseen Lord of Life is our companion, and he transforms the commonplace, making it a picture and a poem, a prophecy of the perfect life that is in store for all who are willing to take the life of daily duty as an opportunity of daily service.—W. C. BUNCHER.

LIFE'S LITTLE TRIALS.

THERE'S never a day so sunny
But a little cloud appears,
There's never a life so happy
But has its time for tears,
Yet the sun shines out the brightest
Whenever the tempest clears.

There's never a sun that rises
But we know 'twill set at night:
The tints that gleam in the morning
At evening are just as bright,
And the hour that is the sweetest
Is between the dark and the light.

There's never a dream so happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad.
We shall look some day with wonder
At the troubles we have had.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JULY 20, 1922.

EDITORIAL:

A MARTYRED NATION.

THE history of the House of Israel is the history of a martyred nation, suffering for the welfare of other nations—whatever may be said of the immediate cause of their woes, transgressions that justified the Shepherd in bringing upon his sheep troubles that were doubtless among the "offenses" that "must needs come." Adam fell that man might be; Christ died to burst the bands of death; and the chosen people were scattered over the world in order that Gospel truth, following the red track of their martyrdom, might make its way more readily among the peoples with whom they were mingled.

Prophecies of Israel's dispersion were made as early as the time of Moses, fifteen hundred years before the advent of the Saviour. When the Twelve Tribes were about to possess themselves of the Promised Land, their great leader, who was soon to depart, told them that so long as they served Jehovah and honored his statutes, they should be prospered and remain an independent nation. But if they forsook Him and served other gods, He would scatter them among all people, from one end of the earth even unto the other.

Joshua, succeeding Moses, conquered the land of Canaan and apportioned it among the tribes of Israel. A season of prosperity and power was followed by decadence and ruin. As early as the days of the Judges the people began to depart from God and to invite by their rebellions conduct the national calamity that had been predicted. The glory of the reigns of David and Solomon being past, the curse, long suspended, fell, and the Israelitish Empire hastened to decay. The tribes in the northern part of the land revolted and set up the Kingdom of Israel, distinct from the Kingdom of Judah, over which Solomon's son Rehoboam continued to reign. The tribe of Benjamin and the half tribe of Manasseh adhered to Judah.

Jeroboam, King of Israel, made idolatry the state religion. During his reign the dispersion was again predicted, Ahijah the prophet voicing the word of the Lord to his disobedient people: "The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river."

Another prophet who foretold the same disaster was Hosea; still another, Amos, who declared that Israel should "surely go into captivity" and be "sifted among all nations." Hosea's prophecy substitutes past for future, thus: "Ephraim, he hath mixed himself among the people," referring to the event in prospect as if it had already taken place. Possibly a prophetic vision—then past—had apprised this seer of what was coming, or it may have been only a figure of rhetoric, common even at the present day.

About the year 725 B.C. these prophecies began to have their fulfillment. The Assyrians came against the Kingdom of Israel and commenced the work of its destruction. In a series of deportations they carried away the Ten Tribes—nine and a half, to be exact—and, as customary with conquerors in those days, supplied their places with colonists from other parts.

Concerning the deported—the famous "lost tribes"—very little is now known. Josephus, the Jewish historian, who wrote during the first century after Christ, states that they were then beyond the Euphrates; and Esdras, in the Apocrypha, declares that they went a journey of a year and a half into "the north country."

Missionaries returning from Scandinavia tell of rude monuments—cairns or piles of stones—yet to be seen in that northern region, and concerning which tradition asserts that they were erected many centuries ago by a migrating people. Whether or not these were the tribes of the Assyrian captivity, we can only conjecture in the absence of fuller information. But it is interesting to reflect that the rearing of such monuments to commemorate notable events was an Israelitish custom, particularly as to the migratory movements of the nation. The miraculous passage of the Jordan by Joshua and the host led by him into the land of Canaan, was thus commemorated.

If it be objected that monuments built seven centuries before the birth of Christ could not have lasted down to this day, it will be in order for the objector to explain the existence of the perfectly preserved monuments of Assyria, Babylon, Egypt, and other ancient empires, whose remains have been uncovered by modern archæological enterprise. Such a theory need not stagger the faith of a Latter-day Saint, when he recalls that the ruins of Adam's altar are still to be seen in that part of the Old-New World now known as the State of Missouri, where they were identified by Joseph the Seer, in 1838.

At all events, it is from "the north country" that the lost tribes are to return, according to ancient and modern prophecy. It is also a fact that from Scandinavia and other nations of Northern Europe has come much of the blood of Ephraim, now to be found within the Church of Jesus Christ of Latter-day Saints.

Returning to the Kingdom of Israel. The prophecies concerning it were supplemented by other predictions foretelling the fate

of the Kingdom of Judah. Those great prophets, Isaiah and Jeremiah, figured during this period, and both portrayed in fervid eloquence, unparalleled for pathos and sublimity, the impending doom of the Jewish nation. Their government was destroyed, and they were carried into captivity by the Babylonians under Nebuchadnezzar, B. C. 588.

Just prior to that catastrophe, and while the prophet Jeremiah was delivering his fateful message to king, princes, priests and people, Lehi and his companions, ancestors of the Nephites and Lamanites, warned of God, left Jerusalem and crossed over to America, where they were joined by Mulek's company a few years later. Thus that land was peopled with descendants of Joseph and of Judah, both represented, though in a degenerate state, by the savage red men whom Columbus, in A. D. 1492, discovered and named Indians.

The Babylonian captivity lasted for seventy years, at the expiration of which period some of the Jews, under the permissive edict of Cyrus the Great who had conquered Babylon, returned and rebuilt their City and Temple. These however were only a remnant, numbering fifty thousand, led by Zerubbabel and Joshua. The bulk of the nation remained in a scattered condition. The Jews who rebuilt Jerusalem were those to whose descendants Christ came, and predicted, after their rejection of him, that their "house" should be "left unto them desolate." Meanwhile Ezekiel and Zechariah—the former in exile among the Babylonians, the latter at Jerusalem after the restoration—had added their predictions to those already uttered relating to the dispersion of Israel.

Centuries later, in Apostolic times, went forth the Epistle of James, with its greeting: "To the Twelve Tribes which are scattered abroad." But the dispersion, even then, was not complete. There were yet to be other painful experiences of the same kind. One of the most notable occurred in A. D. 70, when Titus the Roman came against Jerusalem, captured the city, and sold the inhabitants—such as had survived the horrors of the siege—into slavery, or scattered them through different parts of the Empire. To follow the fortunes of this branch of the fated nation in all its subsequent migrations and wanderings, would fill volumes.

Let us now consider the question: In what way did these calamities upon Israel prove a blessing to the human race? How, by the scattering of the children of Abraham, Isaac and Jacob, was God's promise to those patriarchs in any degree fulfilled, that in their seed should all the nations of the earth be blessed? Already I have answered these questions in part, and will now answer them more fully.

Through these acts of deportation, enforced exile and voluntary wandering, the blood of Israel, the blood that believes, with choice

spirits answering to that blood and no doubt selected for the purpose, were sent into those nations where the Gospel has since been preached—spirits capable of recognising and appreciating the Truth, and brave enough to embrace it, regardless of consequences; thus setting an example of heroism, of obedience to the dictates of conscience, that would naturally appeal to the noble and upright surrounding them, and tend to influence them in the same direction. Manifestly, this was of far greater consequence than the carrying by the captive Israelites of their laws, traditions and customs into those nations; though that also was one means of benefiting the peoples that were not of Israel.

And such things told in after years. One of the marvels of history is the rapid spread of Christianity in the days of the Apostles. Unlettered as most of them were, and in the midst of the fiercest persecution, they succeeded in planting the Gospel standard in all the principal cities of the Roman Empire. From Jerusalem, the tidings of "Christ and him crucified" radiated to India on the east, to Britain on the west, to Scythia on the north, and to Ethiopia on the south—all within the short space of fifty years.

A similar marvel is the spread of the restored Gospel through the Gentile nations of modern times, a work yet in its infancy. The proselyting success of the Latter-day Saints on both hemispheres, their great pilgrimage from the Mississippi River to the Rocky Mountains, the redemption of a wilderness, the founding of a State, and the extraordinary attention attracted by the "Mormon" people—altogether out of proportion to their numbers—these facts constitute a striking fulfillment of the prophetic picture drawn by the Saviour: "Ye are as a city set upon a hill which cannot be hid."

How could such things be, if Divine Providence had not prepared the way by sending the blood and genius of Israel into all nations, prior to pouring out upon those nations the Spirit of the Gospel and the Gathering? Others before Abraham had shown their faith by their works; but this does not disprove his claim to the title—"Father of the Faithful." Nor does it prove that the blood of faith, wherever found, is not his blood. The Moabite maiden Ruth, ancestor of Jesus of Nazareth; the Roman centurion, whose faith caused even the Saviour to marvel; Cornelius and the Woman of Canaan—these were not of Israel by recognized earthly descent. Yet their spirits were well worthy of such a lineage, and in their veins was the believing blood with which God has "sprinkled many nations."

Israel, I repeat, is a martyred nation, suffering for the welfare of other nations. And this fact serves to explain, not only the tribulations of these fated tribes in earlier ages, but also the persecutions heaped upon them in modern times. The Latter-day Saints, the children of Ephraim, who are still so hated and

so persecuted, are bearing their portion of the burden of affliction in order that the whole world may be blest.

O. F. W.

THOUGHTS ON DEATH.

In our pre-existent state, "when the morning stars sang together, and all the sons of God shouted for joy," it pleased our Heavenly Father to call together a council of the greatest of the heavenly hosts, to form a plan by which the children of men might be saved, and by living up to the same receive celestial glory. In that council it was shown that by transgression death would be brought upon all the human race. Our Heavenly Father made all things spiritual; then came the fall in the Garden of Eden, by which all things became mortal and subject to dissolution. Therefore, death is a law of nature. We accepted it by accepting the great plan of life and salvation.

Many people are afraid of death. Why? Because of ignorance. But members of the Church of Jesus Christ of Latter-day Saints, if they are doing their duty, living up to the requirements of the Gospel, should have no fear of death; they should educate themselves up to that standard of intelligence, by prayer, by study, and also by listening to the servants of God, when opportunity presents, in order to bring about that feeling of peace "that passeth all understanding." The tomb, which is more often than not looked upon as a place of horror, will then become a resting-place for the body, until it shall be called by its Maker to reunite with the immortal spirit.

The Creator does not require the pre-death of a sinner, but rather that he live to repent of his ways; neither does he glory in the death of infants, but that they grow up to the full stature of manhood and womanhood, that they might be a blessing in the world and fulfill the law of their creation—multiply and replenish the earth, that in so doing they might give the offspring of our Heavenly Father an opportunity to come forth from the spirit world and partake of a tabernacle of flesh.

Latter-day Saints should always bear in mind that "men will be punished for their own sins." That being so, they carry, to a large extent, their lives in their own hands. We have absolute freedom from our Maker to choose right or wrong. He has left us without compulsion or constraint, to be creatures of individual free-agency. To be obedient to God's divine laws is to make man free; to be otherwise is to bind him to the powers of evil, and thus bring upon him the wrath of the Almighty. So in the light of that God-given principle of free-agency it can easily be seen and understood why death comes upon people at all ages. If we lived natural lives, according to the Gospel of Jesus Christ, all would die (accidents, of course, excepted) natural deaths. When

we have learnt obedience to the plan laid down by the Master, and the grand Millennium has been ushered in. "the child shall die an hundred years old." A natural death should be the result of very old age, the wearing out or exhaustion of the life energy. Death by disease is unnatural; a release from the body should come about by gradual decay.

In this physical and mortal state of ours there must needs be birth and death; if one ceased the other would cease also. There have been special occasions when the Lord has seen fit to call back certain of his servants into the spirit world, and even those who were disobedient to his commandments. An example of the latter is the case of Nadab and Abihu, who offered strange fire before the Lord, and for that their lives were taken. But the fact remains that because of the transgressing of the laws of God, either wilfully or ignorantly, death comes sooner than it would under natural circumstances. If we burn a candle at both ends it will die out sooner than if lit at one end and allowed to take its natural course. People blame the Almighty for the loss of their loved ones, when if they would but take time to think and search out the truth, they would find that disobedience to Gods laws was and is the greatest cause of so many unnatural deaths. Has not our Heavenly Father said: "I will visit the sins of the fathers upon the children, unto the third and fourth generation?" Many lost their lives in the Great War, and in the plagues that followed, not because God desired it, but because of the fact that our forefathers laid for us in their generation a bed of thorns instead of a bed of roses; and so in turn will the generation following ours reap to a great extent what we sow. What will the harvest be? As Latter-day Saints we have the promise of the Lord that if we faithfully observe His holy laws and commandments, among them the Word of Wisdom, we shall enjoy the blessings of health, strength and longevity, and that the destroying angel shall pass by us, as he did the children of Israel.

Therefore, let us not fear death, for that destroys the joy of living; but rather "so live that—when thy summons comes to join the innumerable caravans that move to the pale realms of shade, where each shall take his chamber in the silent halls of death—thou go, not like the quarry-slave at night, scourged to his dungeon; but, sustained and soothed by an unfaltering trust, approach thy grave, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."—R. H. Summers.

It is not so much the being exempt from faults as the having overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of a field, which, if destroyed and consumed upon the place where they grow, enrich and improve it more than if none had ever sprung there.—Dean Swift.

THINGS WORTH NOTING.

An American airman has invented an ariel grain-sower in order to plant more quickly the vast wheat-growing areas in the United States. Speeding swiftly a few feet above the ground, this novel craft can sow fields with grain in rows over an area nine yards wide at each passage. Flying at eighty miles an hour, and allowing for one-third loss of time in turning, one thousand acres can be planted in a seven-hour day. To accomplish the task in the same time by the ordinary methods would require nearly one hundred men, all working simultaneously with good teams of horses.

What promises to be one of the largest filing systems in the world was started last month at the L. D. S. Church offices in Salt Lake City. Elder Harry H. Russell is in charge of the work. A large force is employed tabulating and indexing 50,000 cards which will include the names of all the dead for whom work has been done in the Temples. Fully a year will be required to complete the work.

A curious instance of hereditary abnormality was disclosed at Nottingham, a few days ago, at the inquest on a newly-born child. A doctor said that the baby, like its mother and grandmother, had only one finger on each hand and one toe on each foot. The grandmother, in an interview, said that shortly before her birth her father cursed his wife because she had interfered with his stocking-making frame, and said he hoped her baby would be born without fingers. When he learnt she had only one finger on each hand and one toe on each foot he went mad. She was the only one of a family of seven to be so born, but three of her eighteen children suffered a similar handicap.

While she was undergoing two operations, one for appendicitis and the other for the removal of gall stones, in the Samaritan Hospital, at Philadelphia, a girl patient, with a radio-receiver strapped to her ears, was able to enjoy a concert. Herself a pianist, she commented appreciatively on a piano recital by Paderewski and other artists. This was made possible by a recent method of spinal anaesthesia, which numbed her body from the neck down, so that she suffered no pain while the operations were being conducted. The operating surgeon conceived the idea of using the radiophone in order to distract the girl's attention from what was being done to her.

The Book.—"What a benefactor to the race is a man who writes a book of sunny humor and truth! What a malefactor is he who poisons the well of English undefiled with low and perverted imaginings for the shekles' sake! In their day the writers of the mean and miserable books may seem to have their reward. The crowd—a part of it—runs after them; the sales mount, and while the profits accrue they show no signs of caring what the reputable think of them. But their place through the ages will never be with the kind and wise and just. Their place will be in some degraded station such as Dante assigns in the Inferno to those who were the down-dragging forces of his time."—*Philadelphia Public Ledger.*

BE PATIENT.

ENDEAVOUR to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.

If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?

We would willingly have others perfect, and yet we amend not our own faults.

We will have others severely corrected, and will not be corrected ourselves.

The large liberty of others displeaseth us; and yet we will not have our own desires denied us.

We will have others kept under by strict laws; but in no sort will ourselves be restrained.

And thus it appeareth, how seldom we weigh our neighbour in the same balance with ourselves.

If all men were perfect, what should we have to suffer of our neighbour for God?—THOMAS À KEMPIS.

FROM THE MISSION FIELD.

Departures.—Elders Elmer H. Anderson and Henry Mueller, honorably released as traveling elders in the Swiss and German mission, sailed for home, Friday, the 14th inst., per s.s. *Montcalm*.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Thursday morning, the 13th inst., per s.s. *Empress of India*. For the Swiss and German mission: Emmet R. Hayes and Russell B. Swenson, Pleasant Grove, Utah; Willis A. Dial and Vernard L. Beckstrand, Shelley, Idaho; Mr. and Mrs. Lawrence A. Ripplinger, Driggs, Idaho; Frederick W. Pieper, Rexburg, Idaho. For the British mission: Wilford R. Blackburn, Lovell, Wyoming, appointed to labor in the Sheffield conference; Clifford Cook, Provo, Utah, the Leeds conference. With the company were Bishop Thomas Wheatley and wife, of Honeyville, Utah, who will spend some time visiting relatives.

A Grimsby Sunday-school Hears Lecture On "Mormonism."—On Sunday, the 2nd inst., the Adult Bible School of Grimsby, Hull conference, listened to a very interesting discussion on "Mormonism." The missionaries laboring in that city—Elders Melvin T. King and Donald E. Rose—had been invited to present some of the doctrines of the Church to the school. Elder King was given forty minutes in which to lecture on the "Relation of the Church of Jesus Christ of Latter-day Saints to the Christian

Denominations of the World, on the Subject of Authority." Elder King showed very clearly that divine authority is necessary to officiate in the name of the Lord; that the sectarian churches do not possess this authority; that it is held exclusively by the Church of Jesus Christ of Latter-day Saints. He explained the restoration of the Gospel, and testified that the essential qualities that make for the highest state of civilization are possessed by the Latter-day Saints. He quoted statistics showing that the "Mormon" people are unrivalled in health, prosperity, education, loyalty, morality and spirituality. Following the address, a discussion of the principles presented was indulged in by all present. The school was greatly impressed, and extended a cordial invitation to Elders King and Rose to speak again in the near future.

Branch Conferences.—The semi-annual conference of the Bolton branch, Manchester conference, was held Sunday, the 2nd inst., President Leo V. Worsley presided and conducted the exercises at both sessions. It being the first Sunday in the month, the time of the afternoon meeting was devoted to testimony-bearing. Fervent testimonies were borne to the truth of the Gospel and to blessings received from the Father of all mercies. At the evening session, Mr. Jones of Leigh rendered a vocal solo, and Elders Glen A. Finlayson, Merrill D. Clayson and President Worsley discoursed on Gospel doctrine and kindred subjects.

On the 9th inst. the Manchester branch held its semi-annual conference. At 3 p.m. a Sunday-school session was held, at which Brother Harold Newton presided, while Sister Florence E. Robinson conducted the exercise. The children performed their parts very creditably. Short addresses were delivered by President Worsley, Elder Glen A. Finlayson and Sister Robinson. At the evening meeting the brethren last-named discoursed on subjects taken from the Book of Mormon and were listened to with marked attention. The conference produced feelings of great satisfaction.

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